



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

- Nagi. Neither a Tamil nor a Singhalese name.
 Tandi. Neither a Tamil nor a Singhalese name.
 Kombi. Not a woman's name in Tamil or Singhalese ; though "Koom-bi", with the affix "Hamy", is a man's name in the maritime provinces.
 Saloo. Neither Singhalese nor Tamil.
 Redda. Neither Singhalese nor Tamil.
 Pokooti. No such name among the Singhalese or Tamils. "Pookooti", in Singhalese, dwarf-like.

DOGS' NAMES.

- Dimbili. ? From "dimba" (Sans.), an egg.
 Chārāna.
 Kerita. ? From "kelita" (Sans.), playful ; or perhaps a diminutive of the Veddah term for a bear, "kerri" or "keria".
 Kaddia. ? From "kad" (Sans.), to injure. "Kadia" is a venomous ant in Singhalese.
 Kāna. ? From "kænahila" (Singh.), a jackal.
 Sangelia. "A chain" in Tamil.
 Gora.
 Debera. "Dabera" is, in Singhalese, quarrelsome.
 Bahera. Name of a yakka.

XXVII.—*Sketches of the Colony of Sierra Leone and its Inhabitants.* By ROBERT CLARKE, Surgeon, late of Her Majesty's Colonial Service ; formerly Member of the Executive and Legislative Councils of the Gold Coast ; Acting Judicial Assessor ; Corresponding Member of the Ethnological Society, etc. With pictorial Illustrations, from original drawings by Mrs. Clarke.

THE territory of Sierra Leone was first ceded to England in 1787, when its affairs were conducted by the African Company. In 1807 the Company was dissolved, and the colony transferred to the Crown. The peninsula of Sierra Leone is separated from the mainland by an isthmus of about a mile and a half in breadth. The estuary of the river Sierra Leone, and the Bunce river, form its northern and eastern boundaries ; whilst the waters of the Atlantic wash its southern and western shores. It is traversed almost in every direction by ranges of rocky and serrated hills, varying in height from five hundred to two thousand feet above the level of the sea. Their abutments or spurs, which project into the sea, or stretch towards it and the river, form excellent bays, and a succession of land-locked amphitheatres. This mountainous range commences a few miles from Cape Schilling, where the country is low and swampy. The ravines which intersect the hills as they approach the sea and the estuary, spread into valleys of inconsiderable extent. Between Waterloo and Hastings, on the eastern side of the colony, the mountains recede from

the river for distances varying from half a mile to three miles, and leave a belt of level ground of about twenty-four miles in length. Very recently the boundaries of the colony have been greatly enlarged, the fertile Quiah country and the valuable Sherboro country being now included under the Sierra Leone government.

The larger islands which belong to the colony are the Bananas, Isles de Los, and Bulama. The Bananas, distant about three miles from Cape Schilling, are valuable as a sanitary station; and the Isles de Los, situate about one degree to the northward of the colony, are important possessions, not only because a flourishing fishery is carried on there chiefly by liberated Africans, but because of their proximity to the Nunez, Pongos, and other rivers, where the slave-trade is not altogether forgotten. Bulama, which is one of the Bijougas at the mouth of the Rio Grande, has been of late reoccupied. The Bijougas group of islands is inhabited by a race of negroes called Papels. A strip of land on the Bullom shore, and nearly opposite Freetown, is also British territory.

On approaching Sierra Leone, the coast for some leagues to the northward and southward is low and level. But on entering the bay a very striking contrast is presented by the hills grandly towering one upon another into lofty mountains. Their forms apparently advancing and receding, as the huge masses of light and shade are thrown upon or reflected from them; the endless diversity of their peaks and declivities, perpetually clothed with a variegated and luxuriant foliage; below, the beautiful and commodious bay of Sierra Leone, with the picturesque hamlets of the liberated Africans peeping here and there upon the hill slopes and banks of the river, displays a *coup d'œil* of grandeur and beauty, upon which the European, approaching for the first time from seaward, gazes with untiring admiration.

To this feeling, as he nears the land, is superadded the effect produced by the numerous canoes managed by negroes, many of them nearly naked, passing to or from the Bullom shore, or voyaging to or from the Gallinas, Mallicourie, Isles de Los, etc., laden with cattle, rice, and other produce, or busily engaged in fishing; whilst close inshore, boats and other craft, seen engaged in loading or unloading the several vessels at anchor, enliven the picture with a scene of incessant activity.

On the hill sides few large trees have been left standing except palms, and the lofty wild cotton trees; but the "Sugar Loaf", the highest mountain in the colony, is wooded to its summit. The indiscriminate removal of the forest trees has, in my opinion, materially contributed to make the colony more unhealthy than it otherwise would be, had they been judiciously thinned; because trees, it is well known, exercise a most salutary influence

on the health of the inhabitants of malarious countries, by screening off and greatly modifying that most subtle poison. Copse-wood, densely matted by climbing plants and long grass, has grown up instead, and is in strong contrast to the numerous patches of cleared land, covered with cassada and other green crops, which border the jungle in every direction. The soil in some places is a reddish brown or argillaceous clay ; in others it is rocky or gravelly, with a large ferruginous intermixture, strewn with boulders composed of a close grained granite. In several places the lower grounds are paved with an easily worked cavernous stone, which is used throughout the settlement for building purposes. Small lumps of magnetic iron ore are largely scattered about the colony, but no iron veins have yet been discovered.

The year is divided into the dry and rainy seasons, the latter being ushered in and terminated by tornadoes. The tornadoes commence generally from N.E. or E.N.E., shifting round to E.S.E., and when they reach S.E. the storm is at its height. The dark clouds at the commencement of a tornado are massed pile upon pile, a lurid sulphurous light blazing and flickering at intervals, while vivid flashes of forked lightning dart across the sky in rapid succession. The grandeur of this scene, and the awful stillness of its formation for ten or fifteen minutes previous to its bursting forth, is increased until the whole horizon is one great scene of gloom, which is gradually lighted up, followed by lightning and thunder-claps, giving the idea of the crash of brazen clouds, rather than the sudden shock of æriform masses. As the fury of the tempest begins to be experienced, torrents of rattling rain begin to fall. Prior to this, the storm is at its greatest height, the thunder loudest, and the lightning most vivid. After the rain has poured down some minutes, the wind shifts round by degrees to W.S.W., and the sky becomes as serene as ever. A rumbling sound is often heard along the earth simultaneously with the heavier claps of thunder. The rains commence in May with showery weather, and are at their height in July and August. It sometimes rains continually for thirty hours ; but more frequently twelve hours of heavy rain are succeeded by twenty-four or thirty hours, or even a longer period, of clear and pleasant weather. The mean fall of rain is 189 inches ; but in the years 1852 and 1853, the amount was respectively 163 and 109 inches. About the middle or end of December, the Harmattan wind sets in, a haze accompanying it ; and generally prevails in December, January, and February. It blows from the N.E., or from the E.N.E., at any hour of the day, time of the tide, or period of the moon. The eyes, nostrils, lips, and palate become dry and uneasy ; and when the Harmattan continues four or five days, the outer cuticle peels off from the

hands and face; and should it prevail longer, other portions of the skin are similarly affected. It exposes defects in furniture, and contracts wooden flooring so much, that light is freely admitted through the seams, and sounds from above and below may be heard with greater distinctness. The branches of the orange and lime-trees droop, and the leaves become flaccid and wither. The grass is scorched to yellowness, and the natives take this opportunity to set it and the jungle on fire. Water is rendered deliciously cool—so cold indeed, that in some persons it causes a momentary aching of the teeth. At this season of the year, the country has a wintry aspect, and the aridity is so great that the earth becomes caked, and when walked upon, conveys the ringing sound so perceptible in clear frosty weather. The Harmattan winds, so far from being injurious to life, are, in my opinion, very salubrious, and are much enjoyed by Europeans who have lived long on the coast; but persons recently arrived, on the contrary, find that they cause a dryness of the skin, and corresponding temporary functional disturbance of the liver. The thermometer ranges from 84° in the shade to 75° , and the mean temperature of the year is calculated to be $81^{\circ} 7' 3''$.

The city of Freetown, lying in $8^{\circ} 29'$ north latitude and $13^{\circ} 14'$ west longitude, stands on a gentle acclivity, and occupies a space between two and three miles in circumference. It is well laid out and adapted to the climate, and the beauty of its position is perhaps unrivalled. The streets are wide, and carpeted over with a sward of Bahama and other grasses, upon which cattle, sheep, and goats, quietly graze. The houses occupied by Europeans and wealthy natives, are built of stone, except the piazzas, which are of wood. They are constructed with an especial view to as much coolness as possible and, on the whole, are excellent dwellings. Many of the natives live in frame houses, supported on stone foundations, roofed with shingles. The huts of the people are usually built in an enclosure, and have an air of comfort and neatness about them, which is greatly increased by being embowered and shaded by the bright green leaves of the plantain and banana-trees that are generally grown around them.

The population of Sierra Leone is composed of Europeans, Maroons and their descendants, Nova Scotia settlers and descendants, liberated Africans and their children (called creoles), negroes from the West Indies, and Liberia and Kroomen. The fluctuating portion of it consists of Soosoos, Tinmanees, Foulahs, Serrakoolets, Sulimas, and other strangers, who come to trade,

The clannish sentiment is strongly marked in the negro character, and has led the members of the different tribes to congregate together in particular parts of Freetown. Hence, quarters

of it are known as Settler, Maroon, Kroo, Foulah, and Congo towns; and in the rural districts many hamlets are distinguished by the names of the tribes inhabiting them.

The Mahomedans, Akoos, Mandingoes, &c., reside generally together in the suburbs of the city, and, except in the way of business, hold little intercourse with the rest of the people.

In colour, the skin of the different tribes varies through every shade, from the deepest glossy black to an indifferent black, coffee, or coppery yellow. The form of the head likewise varies considerably in different tribes. In the Moco it bulges out over the parietal protuberances. Differences are also observable in the features, the negroes from the south coast being usually fuller lipped, with broader and flatter noses, than those from the north. Among the Akoos (Yarribeans) and other tribes, the nose is often well-shaped. In many the eyelid is fringed with long curled-up eye-lashes, and in a few the iris is of a greenish colour. The teeth in many of the black people are beautifully white and finely set, but in a large proportion they are indifferent. Generally speaking, they soon decay, loosen, and fall out, from the gums becoming spongy. By some of the tribes, they are pointed by chipping. In a few persons the hair is reddish, or tinged of a sandy colour. The hair of the Foulahs, Serrakoolets, and Mandingoes is longer and less crisp than that of the negroes in general, and they evidently pride themselves on this circumstance, because they supplement it by wearing other hair with their own, to form the plaits, which the Foulahs crop evenly all round and allow to hang down to the shoulders. The features of the Sulimas and Serrakoolets are pleasing and intelligent, finely formed but small. In the Joloff and Mandingo, the face is perhaps larger and the nose broader. Amongst the negroes of Sierra Leone, flat feet, with projecting heels, predominate; but the exceptions to this rule are numerous. The majority of the population walk barefooted, and the skin of their feet is hard and horny: sandals are, therefore, better suited to them than shoes, and on this account are now worn by all the soldiers of the West India regiments, because they admit of greater flexibility and motion than the shoe.

The beard is as scanty in some of the races, as it is abundant in others. It is carefully dressed by the Mahomedan negroes, but they shave the upper lip. Newly arrived liberated Africans often shave the hair in a variety of patterns. Half the side of the head is sometimes shaved vertically, the other horizontally, or small tufts are left dotted over it.

Most of the people are middle sized, but many are tall and well proportioned. The Foulahs, Serrakoolets, Joloffs, and Sulimas, are spare, athletic men; and the Kroomen are remarkably

strongly built, and on an average are above the middle stature. Many of the young liberated African women and Creole girls are pretty, gay, and good humoured. They spare no pains to enhance their charms, and spend much time and take a great deal of trouble in dressing their hair. By some it is plaited in braids, others coax it with the help of oil into little corkscrew curls, or brush it down as smoothly as its crispness will allow. The Joloff women are remarkable for their graceful and agreeable manners. Their tall, commanding persons are enveloped in a wide scarf, which falls in ample folds round the whole figure, in the style of the Spanish mantilla. Although an erect and graceful carriage, with perfect self-possession, characterizes many of the women, several, nevertheless, are pigeon-toed, as it is termed, and waddle in walking. Great mobility of the pelvis may be observed, more especially among the hard-working females, who bear heavy burdens on their heads. It, in fact, appears to sway from side to side, as if hinged upon the spinal column. This peculiarity is less noticeable amongst the men. Pleasing manners, soft and winning ways, with a low voice and musical laugh, may, in strict truth, be declared to be the heritage of most of the negro women.

Dress, in a colony with such a diversity of nationalities, is widely varied both in form and cost, from the simple loin-cloth of the Kroomen to the flowing robes of the Mahomedan negroes, and to the newest style of fashion worn in Europe. Striped or checked cotton shirts, with jacket and trousers of blue baft or duck, is the ordinary wear of the men. During the rains, guernsey shirts and woollen clothing are much patronized. A straw or felt hat is worn on the head, which they sometimes paint blue, green, or white, to make it waterproof. In and about their house, a country made cloth is much worn. It is about the size of a sheet, and is thrown gracefully over the left shoulder and under the right arm. Villagers work their patches of land with no other covering on than a loin-cloth, but before setting out carefully anoint the skin with doneh grease (shea butter). When walking in the country, or when at work about their huts, the shirt is frequently taken off and wrapped round the loins, with the sleeves dangling in front. Occasionally, very poor men may be seen whose only covering is a small apron spread before them and tied to the loins.

The liberated African women usually wear a gown of printed calico or blue baft, petticoat, and jacket ; but many of them only wear variously coloured cotton country cloths wrapped about their persons. The petticoat is generally of yellow, red, or orange coloured stuff, and is displayed to much advantage. They like to have their arms free, and frequently withdraw them from the sleeves of the gown. Indeed, the custom of exposing the upper part of the body is one common alike to matron and maid.

The Settler, Maroon, and Mulatto girls, and many of the Creoles (children of the liberated Africans) dress showily, but with much taste. Shoes are usually worn by these young ladies, but stockings are often dispensed with. Silk umbrellas and parasols are deemed indispensable; and, if their circumstances will allow, they are accompanied by a female attendant, who follows them at a respectful distance. The headdress is very becoming. A handkerchief of silk or bright coloured cotton is tastefully arranged about the head, the ends hanging down at the back of the neck, which they call "pennant". Old Settler and Maroon women sport men's hats of antiquated shapes over the kerchief; but this ugly fashion will most probably die out with them. Women of all classes wear around the loins a belt of variously coloured beads, which is never relinquished during life. A single string or two is put on the infant soon after its birth, and additional ones are added as it grows up. Few of the native ladies wear stays, but crinolines are much in vogue.

Young Timmanee, Sherboro, or Soosoo girls, are sometimes paraded in the streets naked, with the exception of a narrow strip of coloured calico, which is passed between the legs, the long ends streaming before and behind. They make these appearances after having been circumcised; and they are so paraded to let the men know that they are marriageable. In their hands they carry long white wands, and are attended and guarded by an old woman with tender vigilance.

Gold and silver ornaments are much worn in the ears and fingers, and necklaces of amber or coral beads adorn their necks, wrists, and ankles. Bangles of silver are much worn on the wrists and ankles by the Timmanee women, and some others who visit the colony; and many of them wear small bells attached to the ankles. These tinkling gewgaws are referred to in Isaiah (iii, 18). Mothers in the colony frequently fasten them round their babies' ankles, not only as ornaments, but to keep off the evil eye.

The men also delight in ornaments, wearing silver rings in the ears and upon the fingers, necklaces of beads being much worn by the liberated African and Mahomedan part of the population. Both sexes are fond of perfumes, the dried leaves and powder of an odoriferous plant smelling like the woodroff, or new-mown hay, being frequently carried by the women about their persons.

The civilized blacks spare no expense in obtaining the best and newest style of European dress; and this love of finery too often becomes quite a passion amongst the young people, its inordinate indulgence occasionally leading to pilfering and other dishonest acts.

The Foulah, Serrakoolet, and other Mahomedan negroes, wear

a wide flowing robe of white or blue calico, over a close fitting vest, with loose hanging sleeves, and ample trousers gathered round the knee, leaving the legs bare to the feet. On the head a high peaked cap of scarlet or blue cloth is worn, gaily embroidered. It is sometimes shaped like a mitre. Broad brimmed hats of cane, with a bristling crown, are frequently worn in the rains. Akoos and other converts to the Mahomedan creed wear long wide trousers, and a sleeveless tunic of calico. Amulets enclosed in small neatly made leather cases are secured to the cap, hang from the neck, or are attached to the arms, wrists, below the knee, and to the ankles. There are gris-gris for the head, eyes, and every part of the body, and they appear to have much confidence in their conservative influence. In their hands they generally carry a rosary; and often walk about armed with a gun or spear, and when travelling a bow and quiver are slung across the shoulders, or placed loosely on the top of a long wicker basket which is carried by an attendant slave. Instead of a gun or spear, they sometimes carry a rod about six feet long and three inches in circumference, shod at one end with a ferule of iron six inches in length. A knife or cutlass is also slung from the arm, and completes their means of defence. The Kissy road and neighbourhood of Fourah Bay, suburbs in the east end of Freetown, are the places where these followers of the prophet appear in greatest force; and this preference may possibly be explained by a large mosque having been built many years ago by the Mahomedan Akoos, at a hamlet a short way from the city in that direction. Groups of these warlike strangers may be observed squatted on mats on the ground conversing, or about the merchants' stores. In the streets they may occasionally be seen kneeling upon a mat or skin, praying apparently with much devotion, counting their beads, and bowing towards the east. Professedly they abstain from intoxicating liquors, but this rule is relaxed by some of them when it can safely be done without compromising their character for sanctity, on the plea of illness, or its being "good for the stomach".

In travelling to the colony to barter their gold, ivory, wax, and cattle, for guns, powder, tobacco, and cotton goods, a sufficient number of these intrepid men form themselves into a caravan, and select as their leader a man of the greatest experience amongst themselves, whom they call "Selayti". It is his duty to collect from each member of the caravan funds wherewith to purchase provisions on the road, and to meet incidental expenses. He likewise examines their guns, and sees that they are in good order and ready for use. Their baggage is small, consisting of one change of shirt and trousers, and a heavy cotton cloth of native manufacture to cover with at night, when they sleep on

mats, their only bed. The gold is well secured to different parts of their travel-soiled and tattered garments. Sometimes it is placed in a belt or pouch, which is worn round the waist. Their weapons consist of a light barrelled fowlingpiece of Belgian manufacture, and a long knife. In returning home, they have to contend against the host of petty, independent, greedy chiefs by which the colony is surrounded, who stop the pathway, and create every obstacle to interrupt trade, although an annual tribute equal in value to £300, in Birmingham and Manchester goods, is paid by the government to obtain their influence and assistance in facilitating commerce with the interior. When attacked, as frequently happens, they make the most desperate resistance in defence of their property, and the robbers can only succeed by killing and wounding the whole party; but, unless the desperadoes are in greater force than the caravan, they will not attack it.

On reaching Freetown, they open "a palaver", as it is termed, with some merchant for the disposal of their gold, ivory, and wax. The gold is brought down in the form of incomplete twisted rings, weighing from one drachm to two or three ounces, and is eagerly competed for by the merchants, who spare no pains to induce the strangers to trade with them. This is a business not easily arranged, because, before they decide with whom to deal, they go round to each store to find what goods are on hand, their quality, price, etc. After this has been settled to their satisfaction, they must be housed and fed, and every art is resorted to by them to prolong their stay. A small profit is therefore only made on gold, but it is valued by the merchants as a good remittance. The nominal value of one ounce of gold at Sierra Leone is £4, but its real value is £3:12 sterling; goods being taken in exchange for it. Gold, according to the account given by these men, is found in very great purity in a country called Beireh, about two hundred and twenty miles north-east from Tombo, in Fouta Jallon.

The broad-chested, muscular Kroomen, located in Freetown, are controlled by headmen elected by themselves. These men receive from the government a monthly allowance, and are held responsible to it for any disturbance that may occur among them. They are constantly employed by the squadron stationed on the coast; and on board ship the headman is rated as a petty officer. These headmen have generally twenty men under them. This connexion is not compulsory, but rather for the purpose of protection. For thefts or other misdemeanours they may commit on board ship, they are flogged by the headman. In wooding, watering, and manning the boats, their services are invaluable. They remain attached to the cruiser until she quits the station.

Their services are likewise in much request as seamen on board our merchant vessels, in the police force, and as domestic servants. The severe labour of shipping teak timber is almost exclusively done by them. Hitherto the Kroos, with few exceptions, have resisted all the efforts made to Christianize them. Their women do not accompany them to Sierra Leone, but they cohabit with the liberated African women.

There are two tribes of Kroos: the Fish Kroos, living entirely upon the coast; and the Kroomen, who occupy the interior of the country. There is a broad distinction between them, although they are often confounded. The Fish people are much more numerous than the Kroos, with whom they are constantly quarrelling; and are more employed in the ships along the coast. Both Fishmen and Kroos are exempt from becoming slaves; but the work of the slave barracoons along the coast is principally done by Fishmen.

The dress of the Kroos is simply a coloured cotton handkerchief disposed about the loins; but they sometimes wear silk umbrellas to protect them from the sun or rain. Large ivory or bone rings are much worn round the wrists or ankles.

The negro population of Sierra Leone represents almost every tribe in West Africa; and the variety of spoken languages makes a perfect Babel of confusion. Fifty different languages are in use among the liberated Africans; many of these tribes differing greatly in their mode of life and progress in civilization. Nearly all the liberated Africans, who at present form the bulk of the population of Sierra Leone, are distinguished by national marks upon the face, arms, or body; but slaves, I understand, are differently marked in some countries from the freeborn. Indeed, the custom of marking the face has not been entirely abandoned at Sierra Leone, as several of their children have cuts on the face exactly similar to the tribe to which their parents belong. This is particularly the case among the Akoos.

The manners and customs of several of the negro nations might, however, in many points of resemblance, bear a comparison with those of the Europeans: thus we might compare the Kussah to the volatile Frenchman; the industrious and enterprising Akoo to the Scots or Swiss, etc.

As a body, the liberated Africans are an industrious and thrifty people; and one most favourable trait in the character of so incongruous an assemblage of different tribes, is the almost total absence of the crime of drunkenness.

The Akoos form a considerable portion of the liberated Africans at Sierra Leone. Though known in the colony as "Akoos", a word signifying how-d'ye-do, they are elsewhere known as Yarribeans. They are distinguished into tribes bearing the names of

the districts of the Yarriba country to which they belong; as Ifeh, Jebuh, Jessuh, Eyeo, Ebgwa, Joliba, Yagwa. They are pre-eminently enterprising, and possess personal and freehold property of great value; many of them being wealthy merchants, having much influence in the colony. Their influence is not always exerted on the side of justice, which is perhaps to some extent owing to their having lived in early life in lands where might, not right, is the prevailing law. This, I regret to say, is more especially observable with reference to trial by jury, and forcibly illustrates the strong clan feelings which actuate them. For instance, when a civil or criminal action is brought by or against an Akoo, meetings are held at the houses of the influential men amongst them, when the matter is discussed, and the verdict to be given is agreed upon; and, as more than half the jury is generally Akoos, they are pretty sure of a majority—the verdict of three-fourths of the jury prevailing. In fact, the influence of their headman or king, as they call him, is so great, that no Akoo dare disobey him. If he did so, he would be shunned by his countrymen, and be denied the Akoo ceremonies which take place at their burial; the bare thought of which is associated in their minds with degradation and the worst disgrace. Fortunately, this perversion of justice can effectually be checked by selecting the jury from different tribes. The Africans are very litigious, and constantly summoning each other on the most trivial occasions. Jealousy is a frequent cause of the contention, leading to the elopement of their wives; husbands being more frequently abandoned by their wives, than wives by their husbands.

The negroes are very polite and courteous. Even when their only garment consists of a shirt or loin-cloth, they salute each other with a bow, touch of the hat (or in lieu of one pull the forelock of their hair), shake hands, and scrape the foot; the women curtsying kindly to their friends. To persons who have lost relatives by death, the manner of the women is peculiarly tender and touching. In passing by, I have often heard them tell the survivor to “hush, hush”; these simple words being uttered in tones of entreaty and sorrow, with the view of soothing the sufferer’s grief. In accosting one another, or the European, they use the terms “mammy” and “daddee”; and “broder” and “sisso” are also much used by them in conversation.

In going to and returning from market, these industrious women walk daily great distances, bearing heavy baskets of farm produce on their heads. Their infants are secured to their backs frequently with their head exposed to the glare and noon-day heat without suffering in the slightest. This immunity is owing, in a great measure, to the nature of their hair, and also

to the relaxation of the system by which profuse perspiration follows the least exertion, thereby equalizing the circulation, and preventing local congestions. The skin is, moreover, carefully anointed with doneh grease to moderate and check perspiration. It is pleasing to see the mothers caressing their "piccans" as they call them, by stroking and patting their bodies and limbs—a kind of shampooing process; and to observe the glee with which they toss them about and hold them up to be admired. When busy, they set them down on the ground, or a mat, to sprawl about at pleasure. Their children, as they grow up, are too often petted, until they become wilful and unsufferably perverse, being at other times, but more rarely, unmercifully beaten.

Education, and the moral and religious training they receive in the schools of the colony, is markedly manifest, not only in the physical improvement of their features, but also in the intelligence they discover. But whether because society at Sierra Leone is at present in a state of transition, or because the soil is chiefly cultivated by slaves in West Africa, few of the young men become agriculturists. On the contrary, they appear to hold its pursuit in contempt, preferring to obtain situations in the government offices and merchants' stores; while the young women seek employment as sempstresses, &c., seldom entering service as domestics.

Few of the liberated Africans reach old age, especially those of them who had been subjected, when grown up, to the barbarous treatment inflicted when penned up in the barracoons, or nearly suffocated on board the slave vessels. In the case of children the injury then done is not so much felt afterwards, because, they are not confined, but allowed to run about and amuse themselves, except in stormy weather, when the hatches are battened down.

The negro is easily excited to anger, but it is soon appeased. When found fault with, native servants say, in their parlance, that their master or mistress "has cursed them." In their altercations they are violent, but seldom come to blows, contenting themselves by abusing one another in the foulest language they can lay tongue to, screaming furiously, especially the women, rushing up to each other and gesticulating in the most frantic way, and vociferating in the loudest tones—each of them in this war of words being backed up by mutual friends among the spectators, to whom they constantly appeal to support their vituperations. When much irritated, they are prompt to take summary vengeance, and wounds of the person are consequently of frequent occurrence. Servants consider it no crime to rob the white man, and so long as they are undetected they do not lose caste among their equals, although the latter may be aware of their thefts. But, as is unfortunately too often the case in

England and America, successful rogues, who have placed the proceeds of their robberies in safe custody while expiating their crimes, are looked upon as martyrs, their innocence loudly proclaimed, and when released from prison and the chain gang they are received with open arms and admitted, as heretofore, to all the privileges of society. Some of these men, after emerging from their disgraceful captivity, and undergoing the indignity of corporal punishment, have become wealthy and influential citizens, and in one or two instances have obtained appointments in the public service. Their worst fault is a propensity to untruthfulness, but in a general point of view they may fairly be considered as a well meaning people, allowance being made for their present state of civilization; and their good and bad qualities may, in my opinion, bear comparison with similar classes in Europe without detriment to either party. Their loyalty is unquestioned, and was ardently displayed by the whole population on occasion of the recent visit of his Royal Highness Prince Alfred to the colony.

The Africans are as joyous and as light-hearted a people as any upon the earth, entertaining a keen sense of the ludicrous, as testified by the loud peals of laughter with which they make their dwellings resound. The laugh of the negro race is peculiarly hearty, the last syllable being lengthened out and attended with a chuckling sound. They are full of fun, and it makes one's heart glad and grateful to hear them laugh and chatter. Groups of merry people meet at one another's houses and spend their time in conversation, carried on amidst hearty peals of laughter, amazing vociferation, volubility and gaiety, which is often prolonged for hours together, and is so seducing that they separate with reluctance. Occasionally they entertain each other with droll tales, or the wonderful powers of some witch-man. A cheap rum is often freely drunk on these occasions. In fact, the African in general, like many of his European brethren, endeavours to gratify his desires with the least trouble, and although none are fonder of money or have more correct ideas of its value than they have, they wisely try to enjoy life tranquilly rather than harass themselves in struggling to get it at the cost of loss of health, and possibly of life, as so often happens in the hot scramble after it in Europe. When attacked with fatal illness, they meet death with the calm resignation of a stoic, comforting themselves in the belief that they are about to return to their country, kindred, and friends.

Comparatively few of the female creoles are married, and in a colony where the marriage ceremony is held in but little esteem, and generally dispensed with, young girls live as concubines, or "sweethearts", as they phrase it. Every effort has been and is

made by the worthy bishop and missionaries to check this evil, and I am glad to understand apparently with considerable success. The men prefer to marry women who have lived with them and borne them children, defending this custom upon the grounds that they wished to try how they liked one another before they were legally married. This apprenticeship to matrimony brings no reproach to the lady in the event of a separation. Sterility is perhaps the most frequent cause of separation, the birth of children being most earnestly desired, and several instances have come to my knowledge of well educated natives consulting fetish practitioners to remove the cause of the barrenness by means of medicines and various charms, a consummation sometimes happily attained by a change of habits, but which is almost invariably ascribed by them to the power of the drugs of their country doctors. On the Gold Coast, children born with supernumerary fingers are looked upon by the superstitious people as witches. In one instance which came to my knowledge, the infant was on this account, soon after its birth, burnt alive; and, in another case, the child was destroyed by twisting its neck, when it was buried in a dung heap. The Eboes in their own country look with dread upon a woman who has given birth to twins, and often destroy her and the twins too; and if an infant happens to cut the teeth of the upper jaw first, it also is killed.

Many of the women of Sierra Leone, and in the adjoining countries, suckle their children until they can walk. Abortion is sometimes resorted to when a woman who is suckling becomes pregnant, on the grounds of the injury done to the baby at the breast, and because generally they are too poor to rear the child upon spoon meat. Both sexes generally go about naked, with the exception of a loin cloth, until the age of ten or twelve. The Timmanee girl children sometimes wear a fringe of thinly cut thongs of leather round their loins.

In West Africa the family tie, anomalous as it may appear where domestic slavery exists, is of the very strongest nature, and it is only where the demon avarice steps in, in the shape of the foreign slave trade, that it is broken. From the prevalence of polygamy a blow will much sooner be forgiven, than any reproach cast upon their mothers.

Amongst all classes of the community, great external respect is paid to the Sabbath; the utmost order and decorum prevails, and cleanly well dressed blacks may be seen going to church or chapel. Instead of the clamour and activity of a week day, there is substituted the stentorian voices of the native preachers, trumpeting forth the glad tidings of the gospel; and the stranger walking along the streets of Freetown on Sunday will greatly wonder at

the wordy eloquence poured forth in torrents from the chapels situated in every part of the town. Their hymn tunes are often adapted to profane music, and in most of them they follow the Wesleyans in showing the assembled brethren their deep sense of sin and saving convictions, by publicly "finding peace," "finding the Lord," etc. In the churches and chapels of the Church Missionary and Wesleyan Societies the sexes sit apart, the service being conducted with much decorum.

The pagan part of the population in the peninsula of Sierra Leone is estimated by the last census to be 3,351, but that number does not include the newly added territory of the Sherboro and Quiah countries, nor the inhabitants of Bulama, or those on the Bullom shore.

There are, of course, various persuasions of Pagans, but amongst all of them unanimity prevails in their profession of monotheism. Even those of them (and they are numerous) who openly worship the devil, convince themselves of the necessity of this practice by the same wild arguments which have satisfied semi-civilized men in other parts of the world. Although they believe in the existence of a god, the author of all good, they also conceive that he is not omnipotent, but that his authority is disputed and controlled by the Spirit of Evil. Believing that God, prompted by the beneficence of his nature, will bestow every blessing in his power without solicitation, their only anxiety is to appease, by prayer and sacrifices, the enmity of the enemy of mankind.

Thunder and lightning are worshipped by some of the Akoo or Yarriba people. They adore these phenomena as direct emanations of deity; and during the awful stillness which precedes the bursting forth of the tornado in all its grandeur and fury, and in the intervals between the crashing peals of thunder, the silence is broken by their wild chaunts in honour of their gods, and to propitiate the evil power to avert calamity. Not a few persons in the community believe that these thunder worshippers possess the power of directing the lightning to destroy their enemies. Wooden and clay idols are also worshipped; and some of them adore serpents and other reptiles, feeding and protecting them with great care. The worshippers of snakes are known by wearing a ring of brass or iron round the left wrist. Large rivers and lakes are likewise adored; and water is worshipped in small earthen pots. Palm nuts receive adoration from some of the Yarribeans.

Near most of the Timmanee towns there is a small temple, containing shells, skulls, images, etc., supposed to be the residence of protecting spirits; the inhabitants invoking their care with the most solemn and earnest devotion. Libations to the

dead of meat and drink about to be partaken of, by spilling or throwing a portion on the ground is common to many of the African tribes. White fowl, sheep, or goats, are received as omens of good luck, and are consequently choice offerings to the evil spirits, and to strangers who may be welcome.

Some of the natives of Bornu entertain superstitious feelings on the subject of the song and flight of certain birds, and will defer a journey if they consider either unpropitious.

The Sherboros believe in a being whom they call "Hobbah Querry", as the author of good; and in another being whom they call "Min-nyamuny", the author of all evil. They also believe that good people will on their death go to their forefathers, and that the wicked will never see their departed relatives. Animals and vegetables are sacrificed by them to the infernal gods. In time of public calamity, one or more females were formerly sacrificed.

The Kroos sacrifice a cow to make "juju" or worship. Their priests, before killing the animal by cutting its throat, perform ceremonies over it. The blood is allowed to run on the ground, and the head is thrown away.

Education is well provided for by the government, and by the Church Missionary and Wesleyan Societies. At the Fourah Bay institution, the object of which is to educate a number of native young men, chiefly for the ministry, to enable them to officiate as missionaries in the colony and in the interior, the course of study embraces, besides divinity, Greek, general history, geometry, algebra, geography, English composition, and music. The president of the institution is the Rev. Edward Jones, under whose efficient tuition it has made great progress. Several of its students have passed very creditable examinations before the Bishop of London prior to ordination; and two of them have obtained commissions as staff assistant-surgeons in the army, and are at present stationed on the Gold Coast. Mr. Jones is almost a pure-blooded African, and is by far the most eloquent preacher in the Church Missionary Society at Sierra Leone. There are several female schools, in which the girls are taught writing, arithmetic, geography, drawing, music, Bible doctrine, and needle-work.

No one who has lived—as I have done so many years—among the negro races, can entertain the slightest doubt of their mental capabilities. At Sierra Leone, nearly all the appointments, from the highest to the lowest, are held by black or coloured men; the duties being in every respect well performed.

Although there are no manufactures in the colony, there are several branches of industry which may come under this head. Boat building is carried on to a considerable extent, the whole of

the fishing boats and canoes being constructed by native hands ; and several small decked vessels have also been built in the colony. The art of carpentering is practised with success in the construction of the framework of buildings, and of furniture for common use ; but the finer work of the art has only been at present mastered by a few. Masonry and building have made great progress, as shewn in the good and substantial houses of Freetown, and in the rural districts ; and some of the public buildings, especially the churches, are well built edifices. Tailoring is a trade very generally practised, the negroes rapidly acquiring the art of making and mending their clothes. In the streets and suburbs of Freetown and the villages, men may be seen busily plying the needle in the open air. They do not sit cross-legged, but on stools or chairs, sewing and chatting with their neighbours and the passers-by, but never distressing themselves. In fact, these men would justly consider the horrible "sweating" system practised in this country upon their poorer fellow-workmen as far less endurable than slavery in its worst form.

A beautiful pellucid oil is extracted from the ground nut (*arachis hypogea*). It burns without any perceptible odour, and is used by nearly all the men-of-war steamers upon the coast, and is well fitted for machinery. In Europe it is sold as Lucca oil ; and the nuts are likewise much used in France and the United States for confectionery. Parched or boiled, they are excellent as dessert, and quite equal, if they do not excel, the Spanish nut. Enormous quantities of these nuts are yearly sent to England, the United States, and to France. It is calculated that nuts to the value of £100,000 are sent yearly to the port of Marseilles alone. Touloucuna, croupee, or kundah oil, is expressed from the seeds of a meliaceous plant, the carupa touloucouna of the *Flore de Senegambie*. Everywhere almost, in the luxuriant copse-woods of the colony, the carupa forms part of them, and is readily distinguished by the rich reddish brown colour of the bunch of soft leaves upon the points of the upper branches. It is a lofty tree, but, as before stated, the present evil system of cutting down the forest trees of the colony prevents its becoming more than copsewood. This oil burns well, and is extensively used as a paint oil, and for lubricating tools ; and it is especially well adapted for the manufacture of soap. By the natives it is used in rheumatism, itch, and worms. A valuable oil is also extracted from benni seeds, and from the physic or croton nut ; but the latter is not at present an article of export.

At the Isles de Los there are from thirty to forty associations of people from Sierra Leone, established during the fishing season, from October to May or June, prosecuting the fishery ; the captain representing the capital and experience of the association.

The boat's crew consists of a captain and six men. A boat complete for this trade will cost about £25 to £30, each man finding his own tackle, lines, and hooks. As the season approaches, the owner engages men and boys on the cooperative system to collect firewood, cook and prepare the meals of the fishing party, take care of the fish, and keep up the fires for curing them. Each man of the crew pays the captain 1s. 6d. to 2s., with which sum he provides a stock of grated cassada (foo-foo) sufficient for three or four days consumption, and when all these arrangements have been completed, they sail from the colony to the Isles de Los, which they reach on an average in from fourteen to sixteen hours. Having selected a spot where their boat can be sheltered from the tornadoes, they make all the requisite arrangements on shore, and put to sea until they run into eighteen or twenty fathoms of water, where fish are plentiful, sometimes forty miles from the islands. Here they remain until the afternoon, and then return with the sea-breeze to the islands. Every man marks the fish he catches in a manner different from his neighbours, and previously decided upon, the captain alone not marking his fish. When the fish has been satisfactorily distributed, every man proceeds to cure his own share. Three successful trips will enable them to load a boat with cured fish for the market of the colony. The fish (chiefly snappers) is nicely packed up in leaves, and sold in Freetown from 3d. to 4d. each. The capitalist of the firm claims as his average share from 15 to 20 per cent. on each man's catching, according to previous arrangement. Upwards of £3000 is in this way annually realized by these hardy and industrious men.

Large numbers of the liberated Africans are selected, after adjudication, to recruit the West India regiments. This is done as soon as possible, because otherwise their countrymen would get among them and prejudice their minds against becoming soldiers. Of course the strongest, youngest, and most promising men among them are selected. In a comparatively short time they learn their drill, and a sufficient smattering of English to make themselves intelligible. As soldiers they possess the highest excellence, docility, and attachment to their officers, steadiness under fire, great endurance, and bravery. Properly officered, these men are quite equal to the best troops; and, like all other soldiers, require to be treated with firmness, but considerate kindness, which is abundantly repaid in the bond of mutual respect and esteem felt towards each other by the officers and men. Few of the creoles enlist, because they dislike the strict discipline; but they have not the same aversion to the militia, knowing that the service is only for short periods, for the defence of the colony, and that they cannot be sent out of it.

The barracks are finely situated upon a detached hill about 300 feet above the level of the sea, and are consequently less exposed to the influence of a malarious and partly of a scorbutic taint, which prevails more or less, becoming intensified in some years, and so, in my opinion, generating yellow fever. The temperature at the barracks is generally cooler than that of the city beneath. The officers and men's quarters are roomy and well-ventilated. Government House, and the military hospital are built on the ascent leading to the barracks.

Narrow cotton cloths are manufactured by the Timmanees, and, by some of the other natives of the surrounding countries. They are beautifully dyed with indigo, or camwood, or turmeric. Mats of various designs and colours are made by the Bulloms, Sherbro, and Moco people, which are in general use for the table, floors, and as sofa covers.

Nearly all the shopkeeping of the colony is in the hands of the blacks; and, from their frugal and industrious habits, many of these men soon become wealthy and influential members of society, living in commodious and often elegantly furnished houses. They import their goods direct from England, and, since the establishment of the line of packets, are in the habit of occasionally visiting it to select and purchase in the manufacturing districts the articles they may require to trade with. The love of trading is strongly displayed by all the people; and so much is this the case, that men, women, and children even of tender age, hawk about poultry, fish, fruit, palm wine, and made dishes, as *agedi* or *blancmange* from Indian corn, pancakes made of bananas, and a thousand and one savoury comestibles dear to the African's soul; the cry "*pam wem*", "*sweetie sweetie pam wem*", being one which is heard in almost every street in the early part of the morning. It is procured from the palm tree by tapping it below the feathery tuft of branches which crown that noble tree, and, when drunk quite fresh, is a delicious and refreshing beverage.

The houses of what may be termed the middle classes are well supplied with glass, crockery, and furniture. Their children have quite a passion for pasting upon the walls prints from illustrated journals, and several of them show a natural taste for drawing by copying them.

As might be expected, there is a good deal of poverty, and extreme cases occasionally occur of paupers being found dying of destitution in the streets. When brought to the hospital, these poor people have generally previously suffered the combined miseries of disease and want. Some of them have been known to belong to benefit clubs, who during life received no assistance from that source, although after death their bodies are claimed and interred with decency by the members of the club. It is no uncommon thing

for persons so situated to wander into the bush, and terminate their miseries and lives by hanging themselves. There is, nevertheless, much kindness shewn by the poorer classes to help each other in distress, and their charitable feelings are alone repressed by their poverty. Such benevolent sentiments are more especially commendable on a coast remarkable for utter recklessness as regards the preservation of human life.

Agriculture in the colony is still in a rude state, the principal, almost the only implements employed, being the short hoe and cutlass to cut down the bush; the use of the plough is unknown, and the spade also, except in the gardens of a few Europeans. Wheelbarrows have been introduced, but are little used; everything, from a single bottle to the heaviest article, being "totted", as they call it, upon the head. Indeed, sooner than trundle a wheelbarrow, they have been known to lift them loaded upon their heads and march off with them. The only preparation made previous to planting their grounds consists in burning down the brushwood, amongst the stumps and roots of which the soil is scratched. This process is repeated every year in February; for, if neglected but for one season, the jungle would resume its original condition. These annual conflagrations are a grand and imposing spectacle, more especially when seen at night blazing along the tops and sides of the mountains, the noise of the crackling of the bush as it is consumed being strikingly in contrast with the unbroken stillness of the night. After the crop has been gathered, the spot of ground is allowed to lie fallow for one or two years; another spot being selected, where the same primitive process is repeated. A great difference is, however, perceptible as to the extent of land cleared and under cultivation in the different parts of the colony, more land being left fallow some years than in others, when the natives are stimulated to labour by the prospect of a market for their produce; otherwise they in general do not care to plant more than is necessary for their wants. Even under this primitive method of cultivation, ginger, pepper, arrowroot, sweet potatoes, ground nuts, fundi, pease, and calavanches, Indian corn, cassada, yams, tania or coco, with shallots, are produced in large quantities. There are two or three small coffee plantations in the colony, but their culture is little attended to, and they consequently produce little; but what they do yield is of a very excellent quality. Cotton might be cultivated, as there are several kinds indigenous to the country, distinguished by the flowers being white, tawny, or of a pale red or pink colour. The sugarcane could also be largely produced on the level lands near the banks of the river. On their patches of land bits of rag may be noticed fluttering from the stump of a bush or a stick, or a bottle is placed upon the ground, or broken and hoisted upon a pole: these are in-

tended as offerings to their genii, whom they suppose dwell in the air and have power over it. To remove one of them is an offence they are careful to avoid, for fear of bringing down the displeasure of the spirits to whom they are dedicated.

Dancing is an amusement the natives are passionately fond of. It is more especially during the glorious moonlight nights that they give themselves up with rapture to this pleasing excitement. Both sexes appear together, standing round in a circle. The motion of the dancers is at first slow, but is gradually increased as they become animated by the singing and clapping of the hands of their friends and bystanders. All join in the chorus. The dancing is performed to the music of the tom-tom drum. At first the drum is beaten comparatively slowly, but as the excitement increases its sounds become more rapid and louder. In the dance they frequently vary the figure, sometimes forming a great circle round the music, and clapping hands at every repetition of their song. One person commences the dance, and goes on for some time, when another steps out of the circle, and they dance together, striving to outvie each other to obtain the plaudits of the admiring throng. Two, three, or four at other times dance together till tired out, when they are relieved by others. The motions are more of a pantomimic nature than dancing in the European sense of that term, the attitudes assumed being often in the highest degree indecent, all modesty and shame being cast aside during these displays. Nevertheless, grave and aged men and women encourage the young men and maidens to strive to do their best. These saturnalia are continued from evening till near daylight without intermission; but they recruit themselves by drinking fermented palm wine or rum, with tobacco.

They have several games of chance, but “wurri”, which in several points resembles backgammon, is their favourite amusement. It is played with twenty-four seeds or pebbles, upon a board containing twelve holes in two parallel rows of six each, or in holes scooped out of the ground. Four of the seeds are placed in each hole, when one of the players takes out the four seeds from a hole, dropping them one by one on the succeeding from left to right, which disturbs the number of seeds in each town or hole. His opponent does the same, until it is found that one or two of the seeds have been dropped into a hole holding fewer than four pebbles, when that number is won and placed in the larger hole at each end of the board. The victory is gained when the whole twenty-four seeds are captured. The skill of the player consists in his judgment in choosing the holes from which to take the seeds to be dropped. It is a game which admits of considerable variety, and is perhaps of higher merit than backgammon or draughts.

A marriage among the natives is an occasion of great rejoicing. If the parties are too poor to buy the wedding garments, they borrow them of their friends for a consideration; coats, gowns, and other finery of antique shape being hunted up for the occasion. A hog is generally killed, and the day is spent in parading the city, firing off muskets, eating, drinking, and chattering.

Funerals are conducted by all ranks of the blacks with solemnity and decency. The coffins of the married are covered with some dark material, those of the unmarried with white cotton. The mourners four deep, the elderly dressed in black, the young girls in white dresses, the aged matrons accompanying the procession. Sometimes hymns are sung as the corpse is borne along; and as the negroes have great aptitude for music and sing well in parts, the effect is exceedingly good.

Upon the death of any member of the family, the greatest and most distressing manifestations of grief are displayed. The women rend their hair, and, like the Jews of old, throw dust upon their heads, shrieking and lamenting as if they could recall the soul from the world of spirits. Waking the dead is likewise practised by the Christian part of the population. These revels exhibit a mixture of religious feeling and jollity, rather amusing. At first, hymns and spiritual songs are decorously sung, but, as the night wanes, these are intermingled with groans and the jabbering of human voices. The Psalms are now not sung, but shouted, without the slightest attention to time; when the girls get chatting and coquetting with the young men, until all sense of respect for the dead is entirely lost sight of during these amorous *tête à tête*, the excitement being kept up during the night by copious libations of strong drinks.

The food of the mass of the people consists chiefly of rice, yams, coco or tania, cassada, maize, sweet potatoes, ground nuts, with meat or fish, which they do not object to eat when very high indeed. But their principal dish is composed of fish, and, when they have the means, of fish, fowl, or meat stewed singly or together, with palm oil freshly expressed from the nut and an abundant seasoning of pepper. This stew is made piquant and wholesome, by the addition of salt, bitter tomatoes, ocroes, and shallots. With this highly-seasoned stew they eat their rice, yams, etc. A great many live chiefly upon grated cassada (foofoo), which when boiled forms a tenacious sticky mass, portions of which are rolled up between the fingers into round pellets, dipped into the soup or stew, and then swallowed. One meal of foofoo, the natives allege, is sufficient for one day. Its continued use, they state, causes "head turn," or giddiness. Many of the country cooked dishes are excellent, as a change of diet. "Palaver sauce," the stew so called, and made in the way

just described, is delicious ; and so is “ kous kous,” a Joloff dish, made by putting guinea corn (*Holculanatus*) into boiling water for a short time, after which the water is poured off. To the grain thus prepared tomatoes, and sometimes cabbage, is added—the whole being stewed together with fowl, fish, or mutton, and a small piece of salt pork. In cooking, the natives prefer to pound their food. Thus yams, plantains, and cassada are pounded with long poles, in large wooden hour-glass shaped mortars, served up as foofoo, and eaten with soup, meat, or fish. In general, the men and women eat separately, three or more placing themselves round the dish of soup or stew, into which they alternately dip the foofoo. The more unsophisticated part of the population eat their food by picking it up in small portions with the hand. The right hand is only so used by many in eating, the left hand being reserved for other purposes. Supper is the principal meal, and is abundantly seasoned with much jocularly and good humoured fun. The Negro cooks cannot be surpassed. At a wood fire, with the pot resting upon stones, they concoct the most savoury viands, and so skilfully that no Soyer or Francatelli can excel them in the mysteries of the art of cookery. At the tables of Europeans and wealthy natives highly seasoned dishes of soup, meat, fish, fowl, and vegetables, with the usual condiments, are as well served up as in any part of the world, and the attendance is quite as good. Cooled claret and ale, and on company days champagne, sparkling moselle, and other wines are not wanting to promote conviviality, and fill up the cup of happiness to the brim.

Tobacco is largely smoked, but seldom chewed. The habit of taking snuff by the mouth, which is much practised by both sexes, not only at Sierra Leone, but likewise at the Gambia and the Gold Coast, tends to corrode the gums, besides communicating an offensive odour to the breath. The snuff, which is charged with “lubi”, or natron, is placed between the gum and the lower lip or cheeks, the ugly black ridge disfiguring the pretty faces of many of the black and coloured girls.

At Sierra Leone, wherein is assembled an epitome of all the nations of West Africa, and many from the far interior and south coast, no case of cannibalism occurred during my long service of eighteen years there, nor on the Gold Coast where I was subsequently stationed several years ; and, in my opinion, when the negroes partake of human flesh, it is done only on special occasions, more as a triumph over their enemies, and as a fetish ceremonial, than as food. When a slaver is captured, the slaves are with difficulty persuaded that they are not to be fattened and then eaten by their English captors, being told so by the slave dealers.

The natives of the Gold Coast, who profess and practise the

medical profession, are either women or men. The former scarify and cup with much dexterity, letting blood from the veins of the hands and feet to relieve local pains ; but venesection from the arm is not practised. Leeches, although abundant, are not used by the natives. In selecting various herbs and plants they discover great powers of observation ; for there is scarcely a plant without its peculiar healing action being known to them. This knowledge is seldom imparted, but it is transmitted from generation to generation, and is generally confined to a female member of the family. The men who practise medicine rank with the fetish priest. They do not profess to cure disease in general, but devote their attention to the relief of special ailments. Thus, they will when applied to, say whether they have or have not any skill in the treatment of the particular complaint, or, as they express it "they have no good medicine for its cure." In consequence, there is a vast number of country doctors, each boasting of his skill in the management of his own speciality. Many of them are, however, mere empirics and deceive their patients by their juggling tricks. Sick persons travel, or are carried, great distances into the interior, to put themselves under a native doctor having a reputation for curing the particular disease they may suffer from. They have great faith in sternutatories, and applications for ammonia to smell were constant. In fever they excite profuse sweating by placing the patient over a pot containing an infusion of the leaves of the castor oil, lime, and other plants, a large cotton cloth being thrown over the head and reaching to the ground. But they now appreciate the value of quinine, and apply for, and take it whenever it can be procured. To relieve headaches they apply leaves of the castor oil and other plants, binding the head very tightly with a kerchief ; and they also daub the forehead and temples with wet clay with the same object.

On the Gold Coast cold air baths are much used. The patient is directed to rise at daybreak, and sit naked in the open air, exposed to the cool and pleasant morning breeze until six o'clock a.m. ; the patient being afterwards washed with a cold unstrained infusion of the roots of the plantain tree, leaves of the lime tree, cassada, and roots of a water lily, when the skin is well dried and anointed with shea butter. A gruel made of Indian corn called "Pampa" is then given, when they retire to rest, and frequently fall into a sound and refreshing sleep, often lasting many hours. That the art of surgery is practised in its higher branches in the interior may be inferred from the following circumstances. In 1853, a Foulah about sixty years of age, afflicted with cataract of both eyes, of several years duration, was successfully operated upon by a countryman who had come from Foota Jallon. His mode of proceeding was first to administer country medicines

to act upon the skin and bowels ; and before operating, the eyes were freely anointed with the warm fat of a newly killed sheep. As I did not see him operate, I cannot speak of the instrument employed or the mode of using it ; but the extraction was effected, and sight restored. For some days after the operation the patient was kept secluded in a darkened room, and attention given to his diet.

The natives of both sexes pay great attention to keep the skin clean, and in general wash their bodies twice daily ; but this care does not always extend to their clothing, which is not unfrequently left unwashed after having been worn some time.

It has been often asserted, that the uncivilized suffer less from disease than the civilized. This is entirely contrary to the fact, so far, at least, as the negro races are concerned, with the exception of yellow fever, from which it has been satisfactorily established they are exempt. Small-pox, intermittent and continued fevers, lung, bowel, skin, scrofulous and syphilitic diseases, ulcers, with paralytic, epileptic and rheumatic affections, are the ailments from which they chiefly suffer. They are also subject to a fatal lethargy, which they call the "sleepy sickness or dropsy." People in this condition often wander about the streets to the extreme danger of being ridden over, the lethargy being often so overpowering that they fall asleep even when eating.* Madness is in general viewed with horror by the natives, the patient being removed as soon as possible to a distance to obtain the advice of a country doctor. The native medical treatment of mania consists chiefly in shaving and cupping the head, keeping it cool with leaves and wet clay, purging the bowels, and sweating ; the patient being restrained by rude handcuffs and leg logs from injuring himself or attendants. In this state cleanliness is often neglected, the patient becoming loathsome from dirt and secretions.

Parturition in the negress is generally represented as an easy process, but this is incorrect, as they suffer quite as much as European women do from difficult labour, instrumental assistance being frequently required to complete it ; and cases do occur where the woman has died undelivered.

Deformed persons are by no means rare. All the varieties of distorted spine, which give rise to the hunchback, and also talipes or club feet, are quite as often met with as in Europe. Stammerers, hare-lipped, and tongue-tied infants are quite as numerous as in Europe ; and the proportion of persons blind from cataract and amaurosis is much greater. Squinting is also as often met

* See contributions by R. Clarke, Esq., in *London Medical Gazette* for Sept. 1840, and *Edinburgh and London Medical Journal*, 1842.

with. Deafness, congenital or acquired, is an infirmity perhaps of less frequent occurrence.

The hair of the negro becomes grey in general at an earlier age than in Europe, and it falls off just as readily, as may be observed from the number of bald people. But doubtless baldness is frequently the result of their habit of carrying heavy loads upon the head, which must wear off the hair.

Circumcision is much practised in the colony among the males, but I am uncertain whether the creole girls undergo this rite, because if it is done their parents would probably try to conceal it from Europeans. In the adjoining countries, the Sherboros, Timmanees, and Kussohs circumcise both sexes. It is also done by the Yarribeans and other tribes ; but the Popoes do not practise it.

The chiefs and people entertain a firmly rooted belief in witchcraft ; and also that certain fetish persons and country doctors are skilled in preparing poisons of a nature so subtle that they may be safely used against their victims without the risk of discovery. These fetish persons are frequently consulted by parties seeking revenge on others. The fear of coming into contact with pernicious substances is displayed in the care taken by the chiefs or headmen that none shall sit upon their stools during their absence. For, when they assemble in council, or come into the English courts upon the Gold Coast, an attendant slave is always in charge of their seats ; and when he rises to speak, or leaves the court, the chair or stool is placed upon its side to prevent fetish medicines being put upon it. Women equally dread the effect of the evil eye and fetish medicines, which they believe can induce sterility, alienate their husbands' affections, or cause some other evil to befall them or their children. People put into fetich are *de facto* excommunicated. Shunned even by their friends, they wander about, and either yield to the cruel behests of the fetish priests, or wandering into the recesses of the forest perish miserably by their own hands. So much is this the case, that my excellent and talented friend Sir B. C. C. Pine, during his administration of the government of the Gold Coast in 1857, found it necessary to issue a proclamation forbidding the practice of putting, or threatening to put, people into fetich, severe punishment being denounced against persons infringing this decree ; but the government cannot at present strictly enforce this law, because of the great distance of many of the districts from headquarters. It is consequently often violated with impunity.

There is a hospital in Freetown for the treatment of colonists and merchant seamen. This establishment was formerly situated at the village of Kissy, upwards of three miles from the city, until 1853, when it was removed. Formerly, destitute British and foreign seamen were sent to the Kissy hospital whilst suffer-

ing from fever ; and, as these men were often in the last stage before they came under treatment, their removal to so great a distance was in the highest degree injurious to them, and many lost their lives from this circumstance alone. Indeed, I was so much impressed with the absolute necessity of having the hospital in Freetown, that I strongly advocated its removal eleven years before it was carried out, in a sketch of Sierra Leone which I then published.* The lunatic asylum, small-pox hospital, and hospital for the treatment of slaves just landed from the slavers, are still at Kissy.

The markets of Sierra Leone are abundantly supplied with good beef and mutton, and the poultry, although small in size, are well flavoured. A great variety of fish, both fresh and dried, are exposed for sale and hawked about ; and oysters, shrimps, cray and crab fish of the finest quality, can nearly always be had in the markets. Soles, black and golden snapper, perch, pike, mullet, minne or whitebait, delicious grouper, with the baracouta, quite equal in flavour to cod, afford a supply of the most wholesome kind of food. Baracouta attain a great size and weight ; one I weighed in 1854 was 1 cwt. 25 lbs., and measured seven feet three inches in length.

Excellent vegetables, as yams, pumpkins, cucumbers, ocroes, tomatoes, calciloo (a good substitute for spinach), shallots, etc., may be obtained throughout the season. In the rainy season, lettuce, water cress, cabbages, parsley, and other European vegetables, may also be purchased. I have even partaken of potatoes of the finest quality grown at the base of the "Sugar Loaf", but the seed required to be annually brought from Europe. The fruit market is abundantly supplied with pines of the finest quality, limes, oranges, mangoes, papua, sour and sweet sops, guavas, bananas, plantains, etc.

A never failing supply of the purest water, and, in a word, every comfort of life, can be procured at Sierra Leone and the Gambia at a moderate expense. Persons living in those colonies can, moreover, enjoy the healthful and agreeable exercise of riding or driving over well kept roads and bridges, the scenery in the former colony being most beautiful. The horses are small, but spirited, fleet, and finely formed, having a dash of Arab blood in them.

With regard to the climate, it has been too long the fashion to abuse and condemn it without inquiry ; and the medical profession, like the general public, have accepted and endorsed its unhealthiness as an established fact. But, in reality, the climate of

* Manners and customs of the liberated Africans, &c., page 77. Ridgway, Piccadilly, 1842.

Tables of lunacy at Sierra Leone, for eleven years, are given in a paper of mine, read before the British Association at Glasgow, in 1855, and published in the Statistical Journal for March, 1856.

West Africa will bear comparison with most of our East or West Indian colonies, where endemic, with epidemic fevers, and cholera to boot, prevail quite as frequently and fatally. In truth, health is to a certain extent in the hands of Europeans themselves, and the monotony so loudly complained of may be effectually overcome by employment, and recreation, while moderate living (including good wine and beer), regular exercise, early rising, and retiring early to rest, sleeping in well-ventilated rooms, the bath, and a careful guarding of the skin from chills, will enable them to live almost as safely, and quite as comfortably, in West Africa as in England. It should no longer be concealed, that half at least of the deaths and incapacities, unfairly ascribed to the climate, are the result of errors of personal economy and intemperance. Deaths from accidents serve to swell the mortality lists, which are also greatly increased by men broken in health and fortune seeking a livelihood in the colonies there, and by young men, or rather boys, being sent out as clerks, etc., before their constitutions are fitted to cope with the climate. In the former case, these persons are too poor to get the comforts so necessary to support life in a tropical climate; while the latter are assailed by temptations few of them know how to withstand.

Popular opinion has exaggerated the effects of the climate with which it has nothing to do. If Europeans will eat and drink to an extent which would be ruinous in England, the climate is straightway denounced. Its effects must of course depend, to some extent, upon the temperament and idiosyncrasy of individuals, but if stimulants are too often drunk, while sitting up night after night at the card table is indulged in and often prolonged to daybreak, health must be impaired, and ultimately destroyed.

In the treatment of the paroxysmal fevers of the coast, the mercurial system has long since been discarded for the more rational method of giving quinine, either alone or in combination at their commencement, cinchonism being induced as rapidly as possible; treatment which has effected a great saving of European life.

With regard to the classes best adapted to resist the climatorial influence of West Africa, the negro race undoubtedly holds the first rank; and if its population consisted of negroes alone, yellow fever would altogether disappear. Nevertheless, it is questionable whether persons of mixed blood are better able to bear up against its effects than persons of pure European blood, provided the latter are sober in their habits. There can be no doubt that Europeans, upon their first arrival in West Africa, are in greater danger of losing their lives than the former; but when once they have become acclimated, they seem generally to withstand the influence of

the climate better than the coloured people, provided, I repeat, they are temperate in their habits.

Before submitting these lithographs to the public, I may be permitted to state that, although Mrs. Clarke is no artist, nevertheless the original drawings are accurate and truthful likenesses. And so much is this the case, that the portraits were immediately recognized by those who knew the different individuals of the races represented. The lithographs now published are only part of a large collection of drawings made during her residence of eleven years at Sierra Leone and on the Gold Coast. They were made with a view of illustrating a large and unique collection of the crania of some of the African tribes, which, with several crania of foreign seamen who had been engaged in the slave trade, were sent by me in 1840 to the late Sir James McGrigor, Director-General of the Army Medical Department, and are now deposited in the museum of Netley Hospital. The vast extent of country over which slavery and the slave trade prevail is well shown by the fact that, these crania represent races from the centre of Africa about Lake Tchad westward to the Niger, and from its eastern bank where it falls into the sea. From the coast upwards to Senegambia, and from where the Niger changes its course from N.E. to S.E. Also from the southern half of this great continent from 10° S. to the Cape, and from the country between the banks of the Coanzan and Cameroons.

It occupied me upwards of three years to form this collection, and it could only have been made in so short a time from the enormous mortality among the newly landed slaves. For example, in 1838, 1,264 persons died in hospital, and 1839, 1,635.

In looking at these heads, it will be observed that they are well formed, and strikingly resemble those published in the *Illustrated London News* of July 4, in an account of the recent journeys of Messrs. Grant and Speke through Eastern Africa to the sources of the Nile. Indeed, I quite concur with my learned friend Judge Corner, that the average negro head is as well shaped as most heads in Europe, and many of their noses are more elevated than some of the labouring classes who may be met with in London and elsewhere. Their faces, moreover, have not the projecting simious type which is so generally thought to characterize the negroes of the Guinea Coast. But even in persons where the face does project, I have met many men among them of excellent abilities in the widest sense of that term. That the negro in his present state of civilization is not creative but imitative is readily explained by the fact of his race having been depressed by slavery and by bad government, corrupting and de-



basing influences which are still actively in operation ; but if this paper helps to clearer and juster views of the negro character, it will not have been written in vain. Its title does not indicate its nature, because it refers not only to the natives of Sierra Leone, but also to those of the Gold Coast, a matter which I found could not be corrected as the paper with the current title had been put in type.

To my venerable and much-esteemed friend, Mr. John McCormack of Sierra Leone, I beg to renew my warmest thanks for much information regarding the tribes in the neighbourhood of that colony. Mr. McCormack is one of the most accurate observers whom it was ever my good fortune to meet ; and his knowledge of several of the languages spoken by the tribes in the neighbourhood of the colony has been of the greatest service to the Government during the long period of fifty years that he has lived and enjoyed good health at Sierra Leone.

No. 1. Hausa woman. The Hausa country is situated between Bornu and the Niger. At Sierra Leone the Hausa people shew a preference for agriculture, but some of them are extensively engaged in mercantile pursuits.

No. 2 represents a Mandingo trader, from Foota Jallon, in his rain hat and dress. The Mandingoes profess Mahomedanism, but strictly speaking Islamism and Fetishism are blended ; for, while prayers are scrupulously offered five times a day in the name of the Prophet, a profusion of gris-gris are at the same time worn about their persons. Major Laing tells us that about one hundred years ago they emigrated from their own soil, and settled first on the countries surrounding the Gambia ; but as they are migratory in their habits, detached parties found their way northward and southward, so that they are to be found traversing Africa for the purposes of trade or war from Tangiers to Cape Mesurada. The Mandingoes are very shrewd. Their appearance is engaging, their features regular and open, their persons well-formed and comely.

The education of their children consists in learning to read and write a few passages of the Koran, and to recite a few prayers. They are under the care of the priest, or Maraboo, and perform menial offices for him about three or four years, the parents making him presents from time to time. Park states that when a boy has completed his education, and has passed his last examination, the parents must redeem him from the Maraboo with a slave, or the price of a slave, otherwise he continues in servitude to his master until able to redeem himself.

At Sierra Leone, the Mandingoes, Foulahs and other races smelt the magnetic iron ore so largely distributed over the surface of the soil, or at small depths beneath it. The ore is

placed upon a layer of charcoal in a hole in the ground, more charcoal being then heaped over it when it is lighted. A bellows of simple construction is used to fan the flame and melt the metal. It consists of a couple of calabashes, perforated at the top, covered with goat or calf skin, and connected together by two pipes of bamboo inserted in their sides, another single straight bamboo being fixed to serve as the nozzle. In working the bellows, the skin is grasped in each hand, and by alternately raising and sharply depressing it down upon the calabash, the air is forced through the tube at the side, and a uniform current is maintained.

By the Mahommedan law, a man may have four wives, and as many concubines as he may be able to maintain. Many of the liberated Africans, especially the Akoos, have embraced Islamism through the proselytizing zeal of the Mandingoes and the Foulahs.

The Mandingo country is about 700 miles in the interior, watered by numerous feeders of the Niger, and situated between the 10th and 14th parallels, near the source of the river Gambia, and extending to the banks of the Niger.

No. 3. Young Foulah man, as seen about the streets of Freetown. They chiefly occupy the territory of Fouta Jallon, a country of Senegambia, extending about three hundred and fifty miles from east to west, and two hundred from north to south, having for its capitals Laby and Tembo, and are by some supposed to be descended either from the Arabs or ancient Numidians. The government partakes more of the nature of a republic than a monarchy, as the king or almamy cannot decide upon any thing without the consent of the chiefs of Sembo, Laby, and Tembo. Like all the African races at Sierra Leone, they are at great pains to preserve their teeth white, by rubbing them with a twig of the guava, or tamarind trees, which is an admirable substitute for a brush.

The Foulahs breed much cattle, tending them with considerable skill. One of their many superstitions is remarkable. They entertain the notion that if any one boils the sweet milk purchased from them, the calves will run dry; and to a person who has done so they will sell no more milk.

Winterbottom says "their industry in agriculture and grazing is everywhere remarkable. They plant tobacco near their houses, and open tracts for cotton, which they fence in. They grow rice, maize, and the larger and lesser Guinea corn. The flour is not made into bread, but is used with milk, and in the composition of kous-kous."

They also prepare leather in a superior manner, making it supple, and giving it substance, so as to resemble Russian. Barks, suitable for tanning, abound in the woods. They dye the



leather of various colours, but chiefly red and black. Sandals bossed, ornamented pouches, and horse trappings, are decorated elaborately, by pressure or puncture.

Their religious opinions and ceremonies are similar to those of the Mussulman Mandingoes.

No. 4. Portrait of a young Serrakoolet woman. The Serrakoolets, like the Mandingo and Foulah races, are a migratory people. They profess Mahommedanism; and, like the Mandingoes, engraft upon it Fetishism. They come to Sierra Leone from the neighbourhood of Bonda Senegambia.

No. 5. Portrait of a Serakoolet woman, showing the elaborate head-dress, necklaces of beads, anklets, armlets, etc. Like all African females, they are extremely fond of amber, coral, and glass beads, which they wear in profusion on the head, neck, arms, waist, and ankles. The coral is not in beads, but in pieces about the thickness of the stem of a common tobacco pipe. The Serakoolet and Foulah women, in features, approach nearer to the inhabitants of Europe than any of the other tribes of West Africa.

No. 6. Native of the Moco country, which is situated near the Gaboon. Their heads are curiously formed, the parietal protuberances are very prominent; this bulging outwards gives a marked breadth to the head, which strikes the most cursory observer. They do not discover much enterprise at Sierra Leone, but generally they are well conducted, and make good domestic servants and soldiers.

No. 7. Profile of the late Fourih Bundih, a Mahommedan, and one of the headmen of the Rokelle district, in the Timmanee country. He lived at Sumrah, one of the principalities into which the Timmanee country is divided, and was extensively engaged in business, supplying some of the merchants of the colony with teak timber, and the dye camwood—both being found of the finest quality in the Rokelle district.

No. 8. Pentih Maligih, one of the headmen of the country watered by the river Caramanca, in the Sherboro country, commencing at the Ribbie or Dibbie river, on the north, and ending at the sea bar on the south, runs east to the Kussohs. It is bounded on the south by the Boom river. There are several petty states under chiefs or kings. The government has been long in an unsettled state, from the feuds of the chiefs; but as a part of Sherboro has been added to the Sierra Leone and Liberrian territories, an end will be put to their broils and turbulence. The Sherboros are a lively, quick-tempered people, and under a settled government will become industrious and thriving. Large quantities of red rice, teak timber, ivory, camwood, benni seed, barwood, and poultry are annually shipped from the Sherboro country.

No. 9. Cattle dealer, a native of the Soosoo country, which is situated to the north-east of Sierra Leone, extending from the river Kissee Kissee, beyond the Rio Pongos, nearly as far as the Rio Nunez ; but they have been dispossessed of large tracts of country by the Mandingoes. Many of the Soosoos are Pagans ; but a large number have accepted the doctrine of the Prophet. The Soosoo language is pleasing, soft, and musical ; and hence it has been termed the Italian of West Africa. The Soosoos shave when young, but when the hair becomes grey the beard is allowed to grow, as with them a grey beard denotes wisdom, as was the case with the man from whom the drawing was made. Coffee is much grown in the neighbourhood of the Pongas.

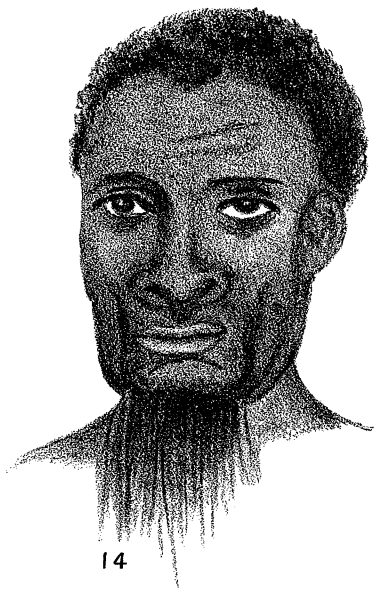
No. 10. A Mandingo chief from the neighbourhood of the Scarcies rivers, in Bullom. A considerable trade is carried on with the colony, from the great and little Scarcies rivers, in ground nuts, camwood, ivory, ox hides and horns, goat and leopard skins, etc. Here, the lofty meliaceous tree, which produces the cola fruit so much valued by the Africans on this part of the coast, is grown in considerable quantity. The seed, which is about the size of a chestnut, is contained in a multilocular capsule, containing six or eight colas. They are covered with an outer thick tough rind, and an inner white rind ; and on this being removed, it divides into two parts. Colas are either of a purple or whitish colour. They are much chewed by nearly all classes of blacks. When chewed, they redden the saliva, and give to water drunk after them a pleasant sweet taste. They are bitter and astringent, and by the natives are considered an excellent tonic. The natives of Sierra Leone and adjoining countries present to each other colas as tokens of their friendship, and to guests on their arrival and departure. Colas are largely imported to Sierra Leone from the Gambia.

No. 11. Angola lad. The kingdom of Angola is situated on the south-west coast. Apparently, they are not an ambitious race, judging at least from their position at Sierra Leone ; but they are industrious, and are much esteemed as soldiers.

No. 12. A native of Hausa. The subject of this drawing was a country doctor. He was with difficulty persuaded to allow the drawing to be made, but became greatly alarmed lest some evil should befall him for having consented to sit for his likeness, and in the greatest agitation he rose up and left abruptly, the mass of gris-gris encircling his head, neck, and arms being of no avail in supporting his courage against fears of the "evil eye." The lines upon the face and arms represent the tribal marks.

No. 13. Native of Ebghwa tribe, a district of the Yarriba country, called Akoos, at Sierra Leone. Many of the Akoos have assumed the garb and religion of Mahomet. They believe, like





most Africans, in incantations and charms, using "lassymanny." The lassymanny charm consists in writing Arabic upon a table with an infusion or ink obtained from the bark of a tree, texts from the Scriptures or Koran, which is then washed off and bottled. They wash themselves with it before asking favours, etc. Even the educated creoles, of both sexes, have great faith in the virtue of charms; and the possession of a "sebeh" from the Mahommedan priests is considered serviceable in times of difficulty and danger. Thieves arm themselves with it to escape detection, and prisoners at the bar put it into their mouths when defending themselves. Many of the Akoos begin life, like other liberated Africans, as domestic servants: and it requires firmness and tact to manage them, because they are apt to tire of serving one master for any length of time, and because they like to have a run among their friends. In these circumstances it is best to let them go, otherwise they sulk and become troublesome.

No. 14. Ashantee. The individual who is here represented was formerly an officer in the army of the present king of the kingdom of Ashantee, Quacoe Duah. He had incurred his majesty's displeasure; and as he knew he would be decapitated if taken, he fled to Cape Coast Castle for protection, and from thence was sent by Colonel Hill to Sierra Leone, to be out of the king's reach.

No. 15. Native of the Kakundah country, eastern bank of the Niger. Their faces are disfigured by raised cicatrices, extending from the temples to the base of the lower jaw. In some these cicatrices, which are the tribal marks, are at their middle or broadest part of the thickness of the little finger. These people are not numerous at Sierra Leone.

No. 16. The late Ali Karli of Port Lokkoh, a Mahommedan Timmanee chief of the Barrang family, elected Ali Karli in 1841, in presence of the late Sir John Jeremie. Port Lokkoh is a town in the Timmanee country, situated at the source of a river of that name 60 miles distant from Freetown. The government is elective and patriarchal. The title of Ali Karli never becomes extinct, but is always assumed by the chief upon his election. The Church Missionary Society in 1842 established a mission at Port Lokkoh, but with little success, because the population is Mahommedan, among whom Christianity has hitherto made no impression.

The Timmanees are a warlike race of people, middle sized, muscular and well formed. The language is full of harsh guttural sounds; many words beginning with the syllable Ng. Iron is smelted by them; agricultural and other implements being manufactured from the surface iron found abundantly in the country. Instead of a metallic currency they barter an indefinite quantity of goods, varying in value. A bar of tobacco may

consist of 30 or 40 leaves ; of soap, 2 or 3 lbs. ; of rum, a bottle ; of blue baft, 2 or 3 yards, etc.

The Timmanees make "Sataka," or lamentation for the dead, for many days, at which drumming, firing of musketry, and masquerading is practised for several successive days, rum and palm wine being freely drunk on these occasions. "Sataka" is an Arabic term denoting a sacrifice.

Fetishism is the religion of the country and a belief in witchcraft, which affects all the West African tribes, assuming a variety of features in each. The men are expert boatmen.

Gum, copal, cotton, senna, caoutchouc, and vanilla, etc., are some of the products of this fertile land, which under a strong government might be cultivated to a great extent.

No. 17. Mandingo, showing the dress and method of arranging the hair in tufts adopted by some of them.

No. 18. A native of Adsha, called Popo by foreigners. The Adsha country adjoins Lagos. They are a numerous and thriving race at Sierra Leone. The Popo national tribal marks are, a line drawn from the angle of the eyebrows with raised cicatrices about one inch in length, and stained of a blue colour ; on the left cheek six horizontal lines similarly stained. On the right cheek there are eleven short cicatrices below the eye, with three from the angle of the mouth to below the lower lip. I may here state that I have observed that the breasts of the male negroes are sometimes as much developed as in women.*

No. 19. Native of the Bornu country, which is situated on the southern banks of the lake Tchad. They are apparently an agricultural people, and are not numerous at Sierra Leone.

No. 20. Peka or Phica woman. Phica is situated south-west of the kingdom of Bornu. The woman from whom the drawing was made was much marked with long thin superficial lines crossing one another upon the forehead, face, arms, and upper part of the body. There are few persons of this race, in the colony. Judging from the habits of this race I apprehend that they are a pastoral and agricultural people.

No. 21. Krooman. The Kroo country is situated on the grain coast. They occupy five towns upon the coast at different places between the rivers Cestros and the Grand Cestros ; to the northward of that the Bassa people lie intermixed with the Fish Kroos ; which latter occupy all the coast to the southward of the Grand Cestros.

The Kroos are a remarkably fine race of men, rather above the middle stature, very muscular, and ample chested ; they are

* Manners and Customs of the Liberated Africans, p. 49.



18



21



19



22



20



23

models of symmetry. Their features are pleasing and their address manly and independent. They differ essentially from the other negro races in their abhorrence of the slave trade; but the work in the slave factories is chiefly done by Fish Kroos. They are strongly wedded to their own customs, few of them becoming Christians. Their worship, which they call Juju, is made, they state, to make "God glad very much, and do Krooman good." Their women are not allowed to eat any part of the sacrificial offering. Indeed, they keep the women at a distance when they make Juju; because they consider no good would come if they were present.

Voyaging to Sierra Leone in frail canoes, they return to their country when they have acquired sufficient property to purchase a wife, when they "sit down," as they phrase it. But they soon return to the colony, remaining there until they have accumulated enough goods to enable them to purchase as many wives as will support them without doing any hard work themselves. In the suburb of the city which they inhabit, they appear to take pleasure in hoisting flags, generally the British ensign, at their doors, and although this is also done by other tribes, yet they are nowhere so much seen as in a Kroo town.

When a Krooman returns to his country, he is obliged to make large presents to the old men of the town. If this is not done, or if suspected of concealing his wealth, he is summoned to a palaver, and if convicted or declared guilty, he is suspended over a fire of green pepper until nearly suffocated with the smoke. This cruel ordeal soon compels the sufferer to yield up his money or goods, and to obey all directions.

Their language is guttural. Their native names are discarded for such funny appellations as Fryingpan, Pease Soup, Bottle of Brandy, Duke of Wellington, etc.

In connexion with these people, I may state that when sworn in court, a small quantity of salt is presented to the witness. Of this he picks up a minute portion on the tip of his finger, and pointing to heaven, stoops down, looks fixedly on the floor, mixes the salt with the dust, and then touches the imprecatory mixture with his tongue. The usual oath is nevertheless always administered. The Kroo national mark is a black stripe, extending from the forehead along the ridge of the nose. At the outer angle of each eye are similar short horizontal lines. The body is often tattooed with figures of stars, and the figure of an anchor is sometimes traced upon their arms, in imitation of the English seamen with whom they associate.

Among the Kroos and liberated Africans, there are a good many adroit and bold thieves. When they proceed on a thieving expedition, they grease the body, and having no other

covering than a loin cloth they readily slip through the fingers of any one laying hands upon them. The time they select to commit robberies is more especially during the fall of heavy rains, when their entrance into a house may be effected with the least danger of detection.

No. 22. The late chief Candibar Caulker, of the Sherboro country. He supplied large quantities of teak timber to the merchants of Sierra Leone in exchange for British goods.

No. 23. Akoos, a native of Yobah. The cuts upon the cheeks and forehead are tribal marks.

No. 23. Native of Mandara, which country is situated south of Bornu. Few Mandaras are brought as slaves to Sierra Leone.

No. 24. Mandingo trader.

No. 25. Ifeh woman. The Ifeh country is a principality of the Yarriba, Uribah, or Yobah country. At Sierra Leone they are known under the name of Akoos. Tribal marks are three short, nearly vertical, cuts, with irregular cross cuts drawn from them, in the middle of the cheek, with two small from upper bar, and from middle oblique bar with lines, and three oblique short cuts, also on the cheek, near the ear. In the colony, these people are numerous, industrious, and thriving.

No. 26. Native of Calabar, or Calaba, in the Bight of Benin. In the colony few of these people, who are numerous, have attained a social position. Many of them chip their front teeth to a point. The individual represented was the first person operated upon in West Africa while under the influence of chloroform. In 1848 I removed his left arm.

No. 27. A native of the kingdom of Hausa. The individual represented had prospered, as a merchant and agriculturalist. He was, like most of his countrymen, a pleasant mannered and intelligent man. The Hausas are marked by various lines on the face. There are not very many of this race in the colony.

No. 28. A native of the Eboe country, which is situated upon the eastern bank of the river Niger. The individual represented is one of those Eboes called "Ebrechies," on account of the scalping process to which they are subjected in their youth. The forehead is deeply scarred, whilst small flaps of skin are reflected over, and project from the root of the nose and corners of the eyebrows, resembling, to some extent, the wattles of the domestic turkey. The fortunate individuals amongst the Eboes who survive this barbarous operation, it appears, enjoy amongst their countrymen rank and station. The Eboes are a numerous and thriving people at Sierra Leone, and several of them are wealthy and influential.

No. 29. Congo woman. The Congo country is situated on the south-west coast.



24



27



25



28



26



29



30



33



31



34



32



35

Many years ago the Congoes brought with them the seeds of the Bang or Indian hemp, which they planted at Sierra Leone. In 1852 I sent Sir William Hooker a specimen of the flowers and leaves, which they smoke, under the general name of "diamba," but they distinguish the dried flowers by the term "maconie;" the leaflets as makiah. A description of "diamba" may be found in the January number of Hooker's *Journal of Botany*, for 1851. They are much addicted to smoking diamba, but many of the other Africans at Sierra Leone likewise indulge in it.

The Congoes are industrious, but not ambitious. They make good soldiers and domestic servants.

No. 30. Liberated African, a native of the "Eyeo" country, which is situated to the east of Yobah and Ifeh. They are known at Sierra Leone as "Akoos."

No. 31. Timmanee woman. Many of them are elegantly formed, with pleasing and intelligent features.

No. 32. Kussoh. The Kussoh country is situated to the east and north-east of the Vye nation. They are a turbulent people, always at war amongst themselves, and against their neighbours, the Timmanees. At Sierra Leone they become good and industrious citizens.

No. 33. Joloff girl, dressed for a marriage feast, and wearing upon her person upwards of £200 worth of gold jewellery. The Joloffs occupy a tract of country extending from the northern bank of the Gambia to the southern bank of the Senegal. These people are called Yaloffs, Yoloff, and Woloffs. Distinction of caste is observed among the Joloffs, as strictly as among the Hindoos.

No. 34. Yelly, or Jellimen, Mandingoes, from Foota Jallon. The Yellih, or Jellimen, are much esteemed amongst the Mandingoes and Foulahs. The man from whom the drawing was taken, it will be observed, wears a horn upon his forehead. Horns so placed were likewise worn by men of distinction amongst the Jews, for the Psalmist sings of having his horn exalted above his enemies. Their profession is hereditary, and they enjoy a position very similar to the ancient bards and minstrels of Europe. Generally they are men gifted with great ability, and quick discernment of character, and are shrewd observers of the ways and doings of mankind. These men, as a class, are well educated, and on occasions of difficulty are invariably consulted by the chiefs and people of their country. Their voices are raised in all public assemblies of the people, when their eloquence is poured forth in the most vigorous and fascinating language, to rouse the people to deeds of glory and renown. One of these men, Mahomadoo Yelly, distinguished himself at Sierra Leone, in 1853-54, by the intel-

ligence he displayed in detecting the aiders and abettors of slavery at Sierra Leone. The Foulahs, Mandingoes, and Serrakoolets had long been suspected of annually kidnapping and selling liberated Africans into slavery. This system they managed so adroitly that it remained undetected until Governor Kennedy assumed the government, at the end of 1852, when he unveiled the mystery which had been so successfully concealed from his predecessors in office. It was then found that liberated Africans, rescued themselves from slavery, assisted these strangers to sell their brethren into bondage.

No. 35. Bambarra boy. Bambarra is situated on the upper course of the Niger, to the east of Galam. They are a very intelligent people, but comparatively few of them are brought to Sierra Leone as slaves. A minute, I believe the minutest-known cereal, called fundi, or fundungii, is cultivated by industrious individuals among them, and also by the Soosoo, Foulah, Bassa, and Joloff nations, by whom it is called the hungry rice. It is about the size of mignonette. The ear consists of two conjugate spikes, the grain being arranged on the outer edge of each spike, and alternated; they are attached by a peduncle to the husk; the epicarp, or outer membrane, is rugous. The grain is trodden out, as described in Holy writ; after which it is either parched or dried in the sun, to allow the chaff to be more easily removed. During the process of pounding it in large mortars, it is winnowed with a kind of cane fanner on mats. It is prepared as food in the same way that Guinea corn, is treated, being made into kous-kous. Fundi was submitted by me to the Linnean Society of London, in November 1842, and its botanical characters may be found in its *Transactions*, as minutely described by my friend Mr. Kippist, after whom it has been named.

No. 36. Domestic slave, Gold Coast. These people are called "Donkoes," and the majority of them are brought into the protected territory by the Ashantees, from countries beyond that kingdom. They are a hardy, enduring race, and where their good qualities have room to expand, they are found to be a brave and trustworthy people. The soldiers of the Gold Coast Artillery corps were chiefly composed of Donkoes runaway slaves, but discipline, and their elevation from serfs to freemen, soon enabled them to appreciate their improved position. When claimed by their owners, a circumstance which is constantly occurring, an arrangement was made to indemnify them, and redeem the slave, by the payment of £8 sterling; that sum being deducted, by instalments, from the man's pay. Their services during the Crobboe revolt, in 1858, and disturbance in the Abra district, in 1859, showed their value as soldiers; and in my opinion, although their introduction in the first instance is a very great evil, yet it



36



39



37



40



38



41

has carried in its train much good; because their cohabitation with the Fantee women has tended to infuse courage into that rather timid race of people.

As justly stated by Sir B. C. C. Pine, the whole of the social fabric on the Gold Coast, "woof and warp," is slavery. But in a country where slavery pervades society, from the heir of a chieftdom to the meanest servant, and where every man has from time immemorial looked upon his children and slaves as the most valuable property he possesses, it is impossible to abstain from questions between master and slave, and disputed rights of slaves; inasmuch as claims are frequently set up by individuals to whole families, without any foundation; and if these were not examined and determined, the subjects would inevitably be reduced to slavery, whenever a claimant had the power to enforce it. The British magistrate, while rigidly abstaining from interfering to enforce slavery, always endeavours to mitigate, as far as possible, the evils inherent in the system, taking care not to violate the long established laws and usages of the country. Power has been always assumed to emancipate slaves found to have been treated cruelly; and this power seems to be acquiesced in by the natives, although in many cases submitted to by them with great reluctance. It is the principal means we possess of checking and ameliorating the evils of domestic slavery. Upon the Gold Coast the relations of master and slave are much the same as we read of in the Old Testament; for they are treated as members of the family, especially in the rural districts.* Slaves, by their industry, frequently accumulate considerable property, and become the possessors of land and slaves; over whom, although the master claims rights of very indefinite extent, yet of which custom prevents him from wantonly or to an unreasonable extent depriving them; and by means of which, in the event of disagreement with their master, slaves not unfrequently redeem themselves, by purchasing their freedom. But in the seaboard towns of the Gold Coast, slaves are in a very different position from those in the rural districts, a wide gulf separating them from their educated masters. The consequence is, a want of sympathy between the owner and slave, dissatisfaction on both sides, and an impatience and restless desire on the part of the latter to escape from the galling yoke of bondsmen.

No. 57. Olago Patoo, a Crobboe chief. Crobboe is a district of the Gold Coast, in its leeward division, on the river Volta. It occupies the inland region about sixty miles

* Remarks on the Topography of the Gold Coast, by R. Clarke, Esq., read before the Epidemiological Society, 7th May, 1860. See Transactions, vol. i, part i, p. 76.

from Accra, and has a population of upwards of 16,000 souls. The Crobboes speak a dialect of the Accra language known as the Adempi tongue. They are a brave race of people, and have made their hills almost inaccessible fortresses, which have often baffled the attacks of the Ashantees. The country is fertile, and the palm tree (*elais Guineensis*) is very much cultivated. Agriculture is their chief occupation, and being industrious a large quantity of palm oil is made; nearly all the Palm oil sent to the seaboard villages of Pram Pram and Ningo being brought from Crobboe. It is carried there by the women on their heads, in earthenware pots containing a few gallons, and sold in exchange for Manchester and Birmingham goods.

The palm tree does not bear the nuts until it is eight or nine years old, but sometimes they do not bear until the twelfth year. The nuts grow from the top and near the branches of the tree, and are supported on short thick stems about three inches from the roots, which become spongy and more thick, branching out into prickles, and at their roots are the nuts; the roots of these prickles are much broader than at the points, which serve to prevent the nuts from falling off when ripe. One of these clusters contains from 100 to 200 nuts. They are taken from the tree about the beginning of the rains—May. Removed from the spongy body, they are cleaned, and after being exposed some time to the sun, are bruised in pits with long pointed poles or pestles until all the external fibrous covering is separated from the nuts. After washing the fibrous covering in cold water, the whole is put into earthenware boilers, built into and ranged upon country made clay furnaces, constant heat being supplied until all the oil is extracted. It is removed by skimming, and preserved in large wooden troughs hewn out of the trunk of the wild cotton tree; these receivers being fitted with covers of the same material to keep the oil free of impurities. Thanks to the energy and enterprise of my friend Mr. Charles Heddle, of Sierra Leone, the palm nut stones, which were formerly wasted, or only used by the natives to imbed in the clay flooring of their huts, have become a valuable export, the kernel yielding 53 per cent of fatty matter more than the pericarp.

Fetichism holds almost indisputable sway over the minds of the people. Trials by decoctions of the melley, or “saucy wood tree,” or some poisonous berries, are practised in cases where women or men are accused of adultery. The priest having administered the oath of imprecation, the accused swallows a small portion of food, and taking the calabash of red water in his hand, prays that its contents may prove fatal to her, if she does not tell the truth. Should the food she has swallowed be ejected from the stomach her innocence is at once established;

but if she dies, her guilt is considered proved. Vomiting, purging, succeeded by collapse, the forerunners of death, are not unfrequently the consequences of drinking the red water.

Crobboe is divided into two clanships: the eastern, ruled by Odonko Osoo; the western, under Olego Patoo. In 1858, the Crobboes rebelled against the Gold Coast government. After overcoming the difficulties inseparable from attacking the Crobboes in their almost inaccessible fortresses, an engagement was fought, without our troops, 100 men supported by 6000 allies obtaining any advantage. An attack was afterwards made by the Aquasims, supported by rockets and shell, on Olago Patoo's strongest fortress, but they were repelled by enormous stones hurled from above. At length the enemy capitulated, being crowded together on the hills without food. Indeed Tanno, the captain who had caused all the mischief, soon appeared with Odonko Osoo and surrendered himself, and Olego Patoo followed his example. The captains of each chief came, to the number of sixteen, and laid at the governor's feet, two or three guns in token of submission.

Olago Patoo was deposed from his stool and fined about £4,000 in cowries, and to remain in custody until the fine was paid. Odonko Osoo was held responsible for the payment of £3,500, or about that sum, in cowries.

A remarkable difference exists in the general features of the windward and leeward divisions of the Gold Coast, in that by far the greater extent of the former is either clothed with wood or jungle, whereas tracts of the latter (which includes a part of the Winnebah or Agoonah district in the windward division) consist of vast plains beautifully interspersed with trees and shrubs, carpeted with grass, and adorned with a variety of flowers. Indeed, the country about Winnebah cannot be exceeded in beauty or variety, presenting the most perfect resemblance to a domain laid out with the utmost art; the elegant clumps of trees which adorn it giving a park-like appearance to the surrounding country. The country about Accra, Christianborgh Castle, and especially extending northwards of Pram Pram and Ningo, is pastoral and luxuriant to a high degree. The air in this open and champaigne country is likewise cooler and more invigorating to Europeans than in the windward division, which is extensively wooded. Game is also abundant, hares, deer, antelopes, guinea fowl, and bustard stocking it in great numbers. The windward division, on the contrary, is covered to a great extent with tracts of magnificent forest trees and copse, rendered almost impenetrable by masses of underwood and plants (as the acacia) with prickles which grow between the trees and interlace them together. Lianas coil around and festoon many of the trees, frequently crossing one another like network, winding themselves in all

directions. These fibrous plants vary in thickness from a thin cord to that of a cable; climbing to the summits of the trees, they stretch to those adjacent, or depending from them swing idly in the wind, the tortuous pathway being alone trodden by the foot of man. Even the charming glades which open up the forests at several points, relieving and delighting the eye, tired with the wearisome sameness of the route, are uninhabited; but many of the villages and hamlets in the rural districts are built in the midst of the forests, sufficient land being cultivated around them to meet the wants of the people. Among the beasts of prey, leopards are numerous and daring. The paticoo or hyena is also very common. A large rat, known in India as the bandicoot, is numerous and destructive to the ground-nut crops; and the acranjee or chiropedes, about the size of a guineapig, abounds, its flesh being greatly esteemed by the natives. Among the venomous snakes, the cerastes or horned snake may be noted. Here I may be allowed to relate the singular treatment adopted by the Ashantees to cure snake-bites. It occurred while I was on the Gold Coast. A young Ashantee slave, whilst in the act of moving a heavy package, was bitten by a cerastes in the forearm. His countrymen, who were with him at the time, immediately applied ligatures both above and below the wound, and also freely scarified it with a razor, and rubbed a lime and applied powdered leaves over it, while others of them promptly killed the snake, and, having extracted both the poison sacs, they mixed the venom with trade rum and lime-juice, and caused him to drink the mixture. Soon after he had taken the draught he vomited plentifully. There was very little swelling, and in a few days he was able to return to his avocations. The treatment adopted by the Ashantees, in the case just described, resembles the homœopathic treatment as expressed in the axiom "*similia similibus curantur*".

No. 38. Mahomadoo Boundoh, a powerful chief of the Rokelle country, in which the river of that name rises. He professes Islamism, and is a warrior of renown in his own country and at Sierra Leone. In 1836 and early part of 1837, he had been fighting the forces of his neighbour Soosih Bettih, the object of both being to secure as many slaves as possible. With the view of arranging their differences, the governor went to Magbelly, a town in the Rokelle country, to meet the great chiefs in council. Meantime, Soosih Bettih was poisoned, and nothing more remained for the governor to do than to compliment the chiefs by presenting them with guns, powder, tobacco, rum, and Manchester goods. The chiefs, wishing in return to mark their sense of the governor's condescension, invested him with the title of "Le Ambassie", and conferred upon two of the officers who accom-

panied him the title of "Knights of the Palm and Alligator". These titles will be found registered in the Herald's Office.

No. 39. A native of Tapuah or Nufe, a country situated on the eastern bank of the river Niger about Rabba. There are not many Nufes in the colony. The Nufes dance to the rattling of pebbles or seeds enclosed in calabashes.

No. 40. King Ottoo Abeboo, of the Abra district, Gold Coast. He resides at Abba Krampa, a town some twenty miles from Cape Coast Castle. He is a pure Fantee, and is a man of mild manners, but apparently wanting in firmness of character. In stature he is an Anak, being at least six feet four inches.

Some of the tribes of the Gold Coast weave narrow country cloths, while baskets and mats are ingeniously made by others; and they greatly excel in gold work, fashioning elegant and beautifully designed ornaments of that metal. There are gold mines in several parts of the country, as Akim, Dinkerra, Tueful, and Wassaw. It is likewise found in the beds of rivers, and in the sands on the sea-shore.*

No. 41. Nyamban, Mozambique, from the eastern coast between about latitude 10° and the Cape colony. The skin of the forehead in a line with the nose, and along the ridge of the nose, is beaded by raised separate scars. The front teeth are filed to a point. They are not numerous at Sierra Leone, and I am not aware of any of this tribe having attained social rank in the colony. As soldiers and cooks, the Nyambani are not excelled by any of the other tribes.

N.B. To avoid misconception, it should be explained that the heads are not all drawn upon the same scale, because they were drawn singly and at various times. Moreover, the accessories of the figure and dress, as in the originals, would have greatly aided in illustrating the characteristic features of the races represented.

In my remarks upon the diseases to which the negroes are subject, I should have said that small-pox, not yellow fever, is the epidemic from which they suffer.

* Vide Medical Reports of H.M. Colonial Possessions (Gold Coast) for 1858, by Robert Clarke.